

longed to organize one at Calvary, but since the late ingathering was mostly young men and few sisters there I encouraged them to let Brother Gillin organize a Young Peoples' Society for them. Several of the young men converts are attending their home school with the object of going to Ashland when the way opens for them. May the prayers of the entire church be that the Lord prepare and thrust out laborers into his vineyard.

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Our Young People

IMPERIALISM OF CHRISTIANITY

Dan. 2:44, 45

Topic Dec. 15.

HOME READINGS

Mon. Dec. 9 God as sovereign, Ps. 24:1-10.
Tues. Dec. 10, God's kingdom, Dan. 4:3; Lk. 1:32, 33.
Wed. Dec. 11, The law of the realm, Ps. 78:1-8.
Thurs. Dec. 12, The Royal Prince, Rev. 1:1-6.
Fri. Dec. 13 Our King's edict, Matt. 3:1-5, 13:17.
Sat. Dec. 14, The conquering sign, I Cor. 1:17-24.
Sun. Dec. 15, The topic.

Religion is no minor issue in a Christian's life. The kingdom of God must be first in the heart or it will not be there at all. The life and teachings of Jesus are true and truth cannot yield to error. Let us as Christians understand that if we owe God anything at all we owe him everything. Let us not play at following Jesus. He is Savior but he is also King and if we be in his kingdom we must let him rule. The kingdom of God is destined to supersede all other kingdoms and to abide forever because its principles are true. To reject them is to reject God and welcome destruction. Let us see what the Word says of the supremacy of the kingdom.

1. A universal kingdom, Dan. 2:35; Rom. 14:11, 12; Isa. 11:9; Rev. 21:26.

How will the kingdom come to be universal? By reaching individuals one after another.

How will Jesus come to reign over all the world? By you and I and all who name his name giving him first place in our own lives.

2. An everlasting kingdom, Ps. 145:13; Rev. 22:5; Matt. 16:18; Dan. 7:13, 14.

How do we know the kingdom shall be permanent? The King is permanent. But shall the subjects also be permanent? They shall be permanent for they shall reign forever and ever. Rev. 22:5.

3. A powerful kingdom. I Cor. 15:25; Mt. 15:13.

What gives to the kingdom of God its power? Why is it greater to transform a wicked life than to capture a city?

4. The kingdom is to have the first and supreme place in our lives. Matt. 6:33; Lk. 14:26-33. This means that we seek the kingdom first in point of time and also in point of importance. It means that we make no provision for the lusts of the flesh. Rom. 13:14. It means that the old self be crucified and buried that the new creature in Christ may rise and rule. Gal. 5:24.

Do all owe allegiance to the kingdom?

Will it be an acceptable excuse in the judgment to say "I did not profess to be in the kingdom therefore have me excused for my sins?"

How can we give the kingdom first place in our lives?

Do we all pray "Thy kingdom come?"

How can we help it come?

C. F. YODER.

Christian Life

Nearing

When passing down the steep of life's declining,
And onward through the valley homeward bound,
My Saviour will preserve me from repining,
Tho' rough the path and small my strength be found.

When length'ning shadows tell the sun's near setting,
When darkness on time's scenes is falling fast,
My Saviour, ne'er forsaking, ne'er forgetting,
My light, my comfort, will be to the last.

Faith's clearer vision sees the morning breaking,
And scattering the shadows of the night,
The sleepers from their peaceful slumbers waking
Amid the splendor of the noontide light.

And ever nearing the life eternal,
The land that once had seemed so far away,
The peace ineffable, the bliss supernal,
The unfailing brightness of the endless day.

—John Woods Ballard.

The Value of Service

GEORGE D. GELWICKS

We all desire to do great things; to occupy conspicuous posts of service in the Master's vineyard. We are at times inclined to envy those who are doing some grand work for Him. How we wish that we had the same opportunity to show our love for His cause. But do we not often fail to realize that even if these noble men and women far surpass us in everything that goes to make a useful life, there is much that we can do in our own limited sphere?

After all, faithfulness to Him, and His love for us, does not depend upon our position in life. The little loving sacrifices that we are able to make in our humble situation, are just as acceptable to Him and are just as sure of reward as the great things our more fortunate fellows are doing. He does not value our love by the noise we make. The cup of cold water, given in His name, will be far more acceptable to Him than the large sum of money given to the church by some one who wishes to be praised for his generosity.

Let us take courage, then, in our humble efforts to give expression to our love for Him in little helpful ministries. He knows how we long to serve Him, and has called especial attention to one who tho' humble, yet "did what she could," and considered her devotion worthy of everlasting remembrance in His word. Shall we resolve that we will serve Him as faithfully as this, ever doing what we can? Such service is possible to every child of God.—New York Observer.

The World's Great Need

The world's great need today is to see Jesus. It needs to see him in his power to save from sin. It needs to see him in the greatness of his love and in the perpetuity of his human sympathy. How can the church best bring the world to see Jesus in all these particulars? The church needs to search diligently for a satisfactory answer to this question which cannot be lightly set aside. The church was established to meet and an-

swer this question. How can the world be made to see Jesus and, seeing him, be saved by him? There is but one answer that can be given to the question, and that is, thru the transfiguration of church members. In this transfiguration the world will see Jesus as he wants to see the world himself at the present time. This is the way he intended the world to see and be attracted to himself, until such time as he shall be revealed in the fullness of his glory.

The secret of St. Paul's wonderful influence in the world down thru all the centuries is to be found in the fact that he became a transfigured, or transformed, man. In his transfiguration the glory of God burst on the world as it has not in any other during all the years that have passed since he laid down his life for Christ's sake. He drew men to Christ, not because of any personal attractions, but because men saw Christ in him the hope of glory. His transfiguration began at his conversion, and ended, on earth, at his martyrdom. Moreover Paul did not think his case a peculiar one. Whereto he had attained he thought it possible for all believers to attain. And so he wrote: "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." In this transfiguration of the church's members lies her power to draw the world upward into the righteousness of God.—Rev. A. J. Hernes.

Forword

"Grace replacing grace," is the real meaning of the words "grace for grace," in the first chapter of John, the sixteenth verse. We lose sight of the beautiful meaning when we read the verse in the old way. It suggests the greatest truth in the realm of grace: He replaces grace with other grace, the grace of "every time of need." There is grace for today; tomorrow you may need grace of another kind to meet the new experiences of the new day—and he gives it out of his fullness. We have known people who seemed weak in faith. There came a day of great sorrow, of a grief overwhelming. And, strange to all their friends, they rose to meet their trial with wonderful fortitude and calmness. Yet it was no secret; they had been given new grace—"grace replacing grace," the old giving way to the new, and they receive it in abundance. Here is the greatest help to a needy heart. You need not fear tomorrow, nor the day after. He not only has fullness, but he has variety; he replaces the old grace with grace as new and strong as the need calls for; and none ever asked too much, nor could they have a need he could not meet. It is because of this great truth that a great apostle talks about coming boldly to a throne of grace. It is a throne. He who sits upon it has fullness beyond measure, variety beyond the varied need of the heart. The scepter is held out to you.—Selected.